No. 8.

A SHORT CHRISTIAN INSTRUCTION:

Made first for the vse of a *priuate familie, and nowe communicated* by the Author, *to other flockes and families, vvhere it* pleased God, to vse his weake labours in the worke of the Ministerie.

By I D.

2. PETER. 1.12.

Wherefore I will not be negligent, to put you alwayes in remembrance, of these things, though that ye haue knowledge and be established in the present trueth

Graunt O Lord, that in time vve may truely repent and amend, least otherwise our Candlestick bee remooued from his place, Amen.

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BIBLIOTHECA · BODLEIANA

The Author to the aforesaide *Flockes and Families*.

Seing by presence & liuely voyce (as they saye) I cannot profite you (my deare brethren & sisters) as sometimes I did, the Lord blessinge my weake laboures in some measure amongest you, I haue thought good by communicating this little monument vnto you, to call to your mindes, the summe in effect of that doctrine, which I deliuered vnto you by mouth, and, so far as in me lyeth, to keepe you, and euerie one of you, in freshe remembrance thereof, that thereby your knowledge may be confirmed and increased, for the farther establishinge of you in that trueth which you haue receiued, that you may stande in the day of

tentation, that will come (& that hastely, as appeareth) vpon all the worlde, to try them that dwell vpon the earth; as also, that yee bee not ydle, nor vnfruitfull in the knowledge of our Lorde IESVS Christ; But such as by your godly life and conuersation may shew forth the vertues of him that hath called you out of darkenesse into his marueilous light: that yee bee not of the number of them (with whom alacke, this age is replenished) who haue a shewe of godlines, but haue denyed the power thereof. And howbeit there bee many good and profitable CATECHISMES written to the same end, yet ought they to bee no hinderance to this, as it is no hinderāce to them: But as the aboundance of good things is not hurtfull, but profitable, so ought they mutually, one to supplie the want of an

other

other, and to confirme one an other. For as there are many things in other Christian Instructions, that purposely are omitted here, which are to supplie the want of this: so are there some things here not commonly to be founde perhaps in them. Yea, if it were but the diuers methodes, and manner of vttering the same matter; it may edifye diuers Persons, so that they may receiue edifying by one which perhaps are not so edifyed by an other, so that if edifycation be truely sought, the diuersitie of giftes doth nothing breake the vnitie of the spirit. And as touching the methode of this treatise: first, in some larger maner, is set down the bodie, as it were, or the most parte of the principall questions of religion, belonging to the knoledge of euerye Christian, with their aunsweres in the wordes of

the Scripture, or at least confirmed thereby (wherein is summarilye comprehended the miserable estate of man in himselfe, the causes of his happinesse and deliuerance, with the chiefe means therof, and what is his duetie beinge deliuered from his miserie) Secondly the same is reduced into foure Questions for the helpe of shorte memories. Thirdly these questions are againe abridged into four shorter, for the vse of yong ones, and training vppe of littl children. And lastlye, the summe of all in the plaine words of the text of Scripture, is shortly and plainly set downe, that euery one may be assured of the trueth of this doctrine. Now then it remayneth that ye that be Masters and Mistresses, do not neglect the often reading and diligent studie hereof (as the custom of the most

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part is to read a newe booke, and then caſt it beſide them, without any more regarde) or poſt it ouer to ſome of your little children, or ſome of the meaneſt of your ſeruaunts, your ſelues remaining vtterly ignorant (which is a commō vice in this age) as though they onely were to be inſtructed, yea, as though they in anye wiſe will ſuffer themſelues to be truely and fruitfully inſtructed, ſeeing you altogether careleſſe thereof in your ſelues: which careles negligence, maketh many families (where Catechiſinge is pretended, to haue but a ſhewe in place of ſounde knowledge, as in the dayes of tryall (which ſeeme to be faſt approching) I feare me ſhall prooue too manifeſt, and in the tryalls alreadie begunne, too euidently doeth appeare: Wherefore to day if you will heare his voice, as it is ſayde,

HEBR. 3. 78. Harden not your heartes, while it is called to daye exhort one another, that is, whilest yee haue time and occasion, vse all meanes for your mutuall edifycation, walkinge while you haue the light, for darknes will come wherein ye may not walk, neyther let the baseneſſe of the ſtile, or rudenes of the methode; hinder you from ſeeking golde among claye, and from imbracing heauenly treaſures preſented in earthen veſſels. The grace of our Lord Ieſus Chriſt be with you all, Amen. The eigth of MARCH.

1588.

I D.

¶THE ACCVSTOMED prayer of the Author vsed *before the exercise of* this doctrine.

ASsiste vs O Lorde our God and heauenly Father, with the mightie presence of thy holy Spirit, and graunt a blessing vnto this present exercise, that it may tend to the glorie of thy holy Name, the profit of thy Church, and the edifying of euerye one of vs in some measure vnto life euerlasting, thorough Iesus Christ our onely Lord and Sauior, to whom with thee O father, and the holy Ghoste, be praise and glorie for euer and euer, Amen.

The first part of this Christian instruction, conteining the miserable estate of man by nature.

Question.

WHat are all men and women by nature?

Answere.

The children of wrath, *Ephes.* 2. 3. that is to say, they are subiect to eternall death and condemnation thorough the wrath of God.

Question.

What is the cause of this miserie?

Answere.

Sin, *Ephes.* 2. 1. 2. 3. the wages whereof is death, *Gen.* 2. 17. for as through sin death entered into the world, *Rom.* 5. 12 so without difference all haue sinned, and are depriued of ỹ glory of god. *Rom* 3. 23

Question.

What is sinne?

Answere.

Sinne is the transgression of the law, 1. *Io.* 3. 4. the some whereof is contained in the ten commandementes *Ex*, 20.

Question.

Rehearse the ten commandements?

Answere.

I am the Lord thy God which brought thee out of the land of Egypt, &c.

Question.

What is the summe of these commandementes?

Answere.

Thou shalt loue the Lord thy God with all thine hart, with all thy soule, and with all thy minde, this is the first and greate commandemente, and the second is like vnto this, thou shalt loue thy neighbour as thy selfe: in these two commandementes hangeth the whole lawe

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and the Prophets, *Mat.*22.37.38.39.40.

Question.

How many of these commaundementes concerne our duty towardes god, and how many concerne our duty towardes our neighbour?

Answere.

Foure concern our duty towards god, which are cõtained in the first table, & six concern our duty towards our neighbor, which are contained in the second table, which diuisiõ of the law into two tables was made by god him selfe. *Deut.*9.10.

Question.

Do all men and women by nature transgresse the lawe?

Answere.

They can doe nothing els, for as there is none that doeth good no not one, *Rom.*3.12. so all men are so solde vnder sinne, that worthelie euery one of vs may say with th'apostle, I know that in me, that is in my flesh dwelleth no good thing, *Rom.*7.14.18. yea the lordlawe that all the immaginations of the thoughts of mans hart, are onely euill continuallie, *Gen.*6.5. In respecte whereof the

law

lawe is saide to worke wrath *Rom.* 4.15 And so all being vnder sinne, *Rom.* 3.9. euerie mouth must be stopped and all the worlde be giltie of condemnation before God, *Rom.* 3.19.

Question.

How commeth this corruption of nature, seing man at the begining was created good and vpright?

Answere.

It came by the fall of our first parents who being deceiued through the subtiltie of Satan willinglie broke the commandement of god: *Gen.* 3.2. *Cor.* 11.3. whereby sinne entering into the whole world *Rom.* 5. none of the race or posteritie of Adam could euer be rid of this originall & naturall corruption, for as *Iob.* 14.4. saith, who can bring a cleane thing out of filthines:

Question.

Is the knowledge of this doctrine of the law necessarie for all christians?

Answere.

No doubt, for how can men seeke for remedie when they feele no sickines, and how can they acknowledge a benefite, where they vnderstand no succor or deliue-

liuerance, wherefore it may well bee called the first step vnto saluation, to vnderstande perfitlie by the Scriptures, and hartelie to acknowledge our miserable condicion by nature, to be vtterlie subiecte to death and condemnation, by the reason of sinne, and transgression of Gods lawe, which as a scholemaster doth bring vs to Christ, *Gal.* 3.24. who is th'end of the law, *Rom.* 10.4.

Quest. How is this euident?

Answere.

By the doctrine of Christ, who will haue vs to denie our selues first, and then to folowe him, *Luk.* 9.23. The same also is confirmed by the parable of the Pharisie: and the Publicane, *Luk.* 18. and *Iohn* saith, if wee acknowledge our sinnes, GOD is faithfull and iust to forgiue vs our sinnes, 1. *Iohn.* 9. so the knowledge of sin comming by the law, *Rom.* 7.7. The doctrine thereof must needs be most necessarie, prouiding that it be not vrged alone without mention of the bloud of Christ, which is the onely salue for the wound which the law maketh, but haue alwaies the comfortable doctrine of the Gospell ioyned therevn-

to, according to the example of these places now recited and other the like.

The second parte, conteining the causes of mannes saluation, from the which, workes are altogether excluded.

Question.

LEt vs com then to the second step of our saluation, which is to know how we are reconciled vnto God, & brought againe into his fauour?

Answere.

The second steppe, as it were, vnto saluatiõ, yea the entrance into the kingdome of heauen it selfe, is to know, and feele, that wee are simply saued, by the meer mercy of God, without any merit or deseruing of ours at all, by th'onely meanes of faith in Iesus Christ his son, vnto the praise of his glory, *Eph.* 1,

Question.

Shew some plaine proofe hereof out of the scriptures?

Answere.

We are iustified freely by his grace through the redemption that is in Christ Iesus, whome God hath set forth to be

a reconciliation through faith in his blood to declare his righteousnes, *Rom.*3.24. 25.26. yea euen when we were dead by sinnes, he hath quickened vs together with Christ, by whose grace we are saued, &c, that hee might shewe in the ages to come the exceeding riches of his grace, through his kindnesse towards vs in Christ Iesus, *Eph.*2.5.6.7.

Question.

Are we not saued through workes?

Answere.

No: for by grace are ye saued (saith th'apostle) through faith, and that not of your selues, it is the gifte of God, not of workes, lest any man should boast himselfe, *Eph.*2.8.9.

Question.

You meane then, that God wil haue the reioysing of man in himselfe altogether excluded?

Answere.

Ye say true.

Question.

Cannot this be donne through iustification by works?

Answere.

In no wise, for tha'postle saith plaine-

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lie; that our reioycing cannot bee excluded by the law, or doctrine of workes, but by the law or right of faith. *Rom.*3.27.

Question.

It followeth then belike of necessitie that by faith onely we are iustified before God: and no wise by works?

Answere.

That is most certaine, and therefore we cõclude (saith the apostle in the same place) that a man is iustified by faith without the workes of the law, *Rom.*3.28. Then the which nothing can bee more fullie spoken concerning iustification by faith onely.

Question.

Doeth the Apostle in these places exclude all manner of workes from iustification, that is aswell them that are wrought after our conuersion, as the workes of the law, doone without Christ before we haue faith?

Answere.

No doubt, for seing that all working craueth the wages by debte, which is most contrarie to free gift, and it is proued before that wee are wholie and freelie iustified by grace: workes in no wise

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can ioyne with faith in the point of iustification, and that workes craue the reward of det and not of grace or free gift, it is euident, by the wordes of th'apostle. Saying, now to him that worketh, the wages is not counted by fauour, but by debt, *Rom.* 4.4. Seeing therefore saluation is of grace, it is no more of workes, or els were grace no more grace, &c. *Rom.* 11.

Moreouer if *Paule* took so great paines to proue that our workes before our conuersion, do not iustifie what were ỹ els, but to prooue that sinne (which is the cause of our condemnation) doeth not iustifie vs, which were a thing most ridiculous, for seeing that whatsoeuer is not of faith, is sinne, *Rom.* 14 23. It is plaine that the workes which we do before our conuersion are sinne seeing they are not of faith, which yet we haue not, howsoeuer the Iewes had some quirks in this case, which in no wise we that are gentils can pretend.

And last of al, it is most euident by the order & whole discourse of the text, especially *Eph.* 2.8.9.10. that he meneth that the good workes which God hath or-

deined, that we should walke in them after we are saued and regenerated, are the workes which are excluded from iustifying of vs, first, and last before God: much more all workes of the lawe done without faith are to be excluded from our iustification.

The third part conteining what faith is, and howe it is gotten, where the meanes whereby wee are made partakers of salvation in Christ, and the formale cause thereof, are set downe.

Question.

SEing then by faith onelie wee are iustified, it resteth to know, first, what it is, and secondlie, how it is gotten?

Answere.

Concerning the first, faith is an assured perswasion of the loue of God towards vs in christ, *Rom.* 8. 38. 39. As also (in some farder respect) it is called the ground of thinges which are hoped for, & the euidence of thinges which are not seene, *Heb.* 11. 1. for besides that it is the mother and nurse of patience in affliction

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on, it assureth vs also of the accomplishment of the free promises of GOD in christ, howsoeuer to our senses and natural iudgement no such thing doth appear for the present, but, many times all cleane contrarie.

Question.

Rehearse the some of our faith, conteyned in the artickles of the beliefe?

Answere.

I beleeue in God the father almighty, &c.

Question.

What is conteined in these artikles?

Answere.

The some of the knowledge of God, and of our owne saluation.

Question.

What containeth it touching God?

Answere.

That there is one God, of whome, through whome, and for whome, are all thinges, *Rom.* 11.36. And that there are 3. Persons in one Godhead: the father, the sonne, and holy Ghost. *Math.* 28.19.

Question.

And what containeth it touching our saluation?

Answere.

That as we beleue in God the father, who is authour, maker, and preseruer, of vs & all creatures, so we beleeue in Iesus Christ, his onely sonne our Lord, God, and man, the mediatour, and messias sent of the father, who by his death and resurrection, hath perfitly redemed vs, & in the holy Ghost, who sanctifieng & gathering vs together into an holy fellowship, within the bosom of his church, assureth vs of remission of our sinnes, of the rising againe of the bodies, and of life euerlasting.

Question.

Must euerie true christian in particuler, haue this assurance of the loue of God in Christ, towards him.

Answere.

As the iust man liueth by his owne faith, *Abac.* 2.4. So must he in particuler saie with th'apostle (speaking in the name of euerie true christian) I am perswaded that neither death, nor life, nor Angeles, &c. shall be able to seperate vs from the loue of God, which is in Christ Iesus our Lord, *Rom.* 8.38.39. And againe, the crown of righteousnes is laid vp for me, &c. 2. *Timoth.* 4.8. I am sure

that my redeemer liueth, &c. *Iob.* 19. 25. 26. Wherefore it is said in the beliefe, I beleeue, and not wee beleeue. Now to the second.

Question.

By what meanes attaine we to this faith wherby onely we are saued?

Answere.

Faith commeth by hearing, and hearing by the word of God preached, *Rom.* 10. 14. 17. Which by the mightie working of the holy spirit (who therefore is called the spirit of faith 2. *Cor.* 4. 13.) is the power of God vnto saluation, to them that beleue *Rom.* 1. 16. And is that word of Gods grace, &c. *Act.* 20. 32. Which is able to saue our soules. 2. *Iam.* 1. 21.

Question.

Let vs haue then a more full discription what faith is?

Answere.

It is a steadfast knowledge, and an assured perswasion of Gods kindnes towardes vs, which being grounded vpon the truth of the free promise in Christ, is both reuealed to our minds, and sealed in our hartes by the holy Ghost.

Question.

What other means beside the word preached, hath God appointed for th'increase and ayde of our faith?

Answere.

The sacramentes and discipline.

Question.

What is a sacrament?

Answere.

It is a signe which doth seale the righteousnes of faith. *Rom.* 4.11. That is to saie, it is a seale where by we maye bee moze certainlie assured that our faith in Christ is accounted to vs of God for righteousnes: or it is a visible signe of the invisible grace of God towardes vs in Christ, appointed by God to be vsed of vs his people, for the ayd and increase of our faith, and to witnes and ratifie our separation from the worlde, and our mutuall societie among our selues.

Question.

How manie sacraments are there in the new testament?

Answere.

Two, to wit, Baptisme, and the Lords Supper.

Question.

What is Baptisme?

An. It

Answere.

It is a sacrement of our receauing into the Church, and ingrafting of vs by our new byrth into the bodie of Chryst. *Rom.* 6. Consistinge in the washing of water through the word *Eph.* 5.16. And the renuing of ỳ holy Ghost, *Tit.* 3.5. and as it is sufficient that once we be receaued into the Church, and mysticall body of Chryst Jesus, so is it but once to bee ministred to euerie christian.

Question.

What is the Lords Supper?

Answere.

It is the sacrament, in the signes of bread and wine, of our continual nurishment in the Church, through the true partaking of the body and bloud of chryst by faith. 1. *Cor.* 10. 11. who is that bread of god which commeth downe from heauen, and giueth life vnto the world. *Io.* 6. 33. So that how ofte soeuer we eate of that bread, and drinke of that cup, wee must remember to shew forth the Lords death till his comming. 1. *Cor.* 11.

Question.

What is dissipline?

Answere.

It is an order appointed by God for the spiritual gouernment of his Church, and therefore a great helpe to the beginning and increase of our faith, for as the very sharp rebukes of the preacher, tend to make men sound in the faith. *Tit.* 1.13 So doth the whole worke of the ministerie, and consequently the discipline, serue to bring vs to the vnitie of faith. *Ephe.* 4.12.13.

The fourth parte containing the duetie of euery one that is saued, where the true vse of good workes, and what repentance is, (which as liuelie fruites of true faith, do alwaies accompanie it) is declared.

Question.

IS faith which iustifieth without works, whereof hitherto wee haue spoken according to the woorde of God, a dead or idle thing of it selfe?

Answere.

God forbid that so wee should thinke, for as this faith is th'onely instrument whereby Christ (very life it selfe, and so the life of iustifying faith before God) dwelleth in our harter, *Eph.* 3.17. So it doth

doth liuelie exercise it selfe in purifiing our harts, and sanctifying vs, *Act.* 15 9. *&.* 26. 18. and therefore is called a working and effectuall faith, *Gal.* 5. 5. 1. *Thes.* 13.

Question.

If it be a working faith, and no other that doth iustifie, how say ye, that faith without workes doth iustifie?

Answere.

Faith is two waies to be considered, as by the places of Scripture now recited is euident, one waie as it receiueth christ, our righteousnes, in respect whereof. onelie it alone is saied to iustifie: otherwaies, it is considered, as working, in respect whereof, it doth not iustifie before God, but by the working of Christ in vs in some measure, prooueth plainly, that through him we are iustified: which two thinges, to witte, the receiuing of Christ, and manifesting of Christ receiued: howbeit, they are alwaies ioyned togither in time, and are not seperat, yet they are not one, but differ as is said.

Question.

The ignoraunce at least (if it bee not malice) of this belike, is the cause of

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the great heresie of the Romish Sinagogue in this point?

Answere.

No doubt, for as God in his iustice hath depriued them of the feeling knowledge, of the liuelie nature of vnfaigned faith (for by their whole doinges and senceleſſe kind of speaking, and vnsauorie manner of writing of faith, it doth euidentlie appeare, that it is a meere stranger vnto them) so they do no more esteeme of it, considered without workes in the matter of iustification before god, then th'apostle Iames esteemeth of a dead & counterfait faith without works to iustifie before men, which doth not iustifie at al, which is a thing most absurd, and contrarie to the word of God: but it is true, that the Apostle saith, all men haue not faith. 2. *Thess.* 3. 2.

Question.

Seing then that this iustifying faith is so liuely in operation that it cannot be idle, by what meanes doth it work in vs.

Answere.

Faith worketh by loue, *Galat.* 5. 5. For as by faith wee are rooted and grounded

grounded in the loue of God towardes vs; and are made to knowe the loue of Christ, which passeth knowledge, so, thereby wee are filled with all fulnes of God, *Ephes.* 3.19. that hauing the loue of God, whereby God loued vs first, 1. *Ihon.* 4.19. spread abroade in our hearts, *Rom.* the 5.5. wee may loue him againe, and our neighbour for his sake. 1. *Io.* 3. 17.

Question.

What doth faith working by loue, bring foorth in vs?

Answere.

A newnes of life called repentaunce, *Act.* 11.2. & 26.18. *Col.* 2.12.

Question.

What is repentaunce?

Answere.

It is a true turning of our life to God, proceeding from a pure and earnest feare of GOD, which consisteth in the mortifieng of the flesh and old man, and the quickening of the spirit & new man *Iere.* 4. *Eze.* 18. *Rom.* 12.

Question.

What cal ye the flesh & olde man?

Answere.

The

The body of sinne, *Rom.*6.6. or the corruption of our first nature, which is that thing in man whiche is corrupted thorow the deceiueable lusts, *Ephe.*4.22.

Question.

VVhat call ye the spirit here, or new man?

Answere.

The workmanship of God in vs, *Ephe* 2.10: or the new creature in Christ, 2. *Cor.*5.17: that is, that part of man which is renewed after the image of him that created him, *Colloss.*3.10. or, which after God is created vnto righteousnes and true holines, by the renewing of the spirite of the mind. *Ephe.*4.23.24. and betweene these two which are contrarie the one to the other, is that continuall battel mentioned *Gal.*5. which doth not suffer vs to do the things we would.

Question.

Which be the fruits of our new life?

Answere.

Good works, that is, not such as man hath inuented, but such as God hath ordeined that we should walke in them, *Ephes.*2.10. for if we liue in the spirit, let vs also walke in the spirite, *Gal.*5.25.

and

and if wee walke in the spirite, wee shall not fulfill the lusts of the flesh, *Gal.* 5.16. howbeit no man in the meane time can saie, I am cleane from sinne. *Prou.* 20.9. 1. *Io.* 1.8

Question.

What is the chiefe exercise of fayth, working by loue in the regenerate man?

Answere.

Amongest diuers other, Praier is a principall, vnder the which maie be also comprehended thankesgiuing. for hee hath receiued the spirite of adoption, whereby he crieth Abba father, *Rom.* 8. which maketh request for vs with sighs that cannot be expressed, *Rom.* 8.26. and this spirite hee receiueth by the hearing of faith, *Gala.* 5.2. without which faith, the onely mother, as it were of true praier, no man can call on God aright. *Rom.* 10.14.

Question.

VVhat is praier?

Answere.

It is a familier talking with God, *Ge* 18. in the spirite, *Ephes.* 6. 1 *Cor.* 14. craning at his hands onelie, 1. *King.* 39. in

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the name of Christe alone, *1 Ihon.* 14. the accomplishment of those thinges which faith promiseth, *Heb.* 4. 16. *Rom.* 10. *Psal* 33. 22. the sum whereof is conteined in that forme of praier, commonly called the Lords praier. *Math.* 6.

Question.

Rehearse that praier?

Answere.

Our father which art in heauen, &c.

Question.

Howe manie Petitions are there in this praier?

Answere.

Six, whereof the first three simplie and directly concerne the glorie of God, and haue respect to the first table of the lawe, and the other three concerne the same, in the preseruation of our selues, & our neighbours, & haue respect to the second table, all which thinges are thorowly performed and granted in Christ, who is the end of the law for righteousnes vnto euerie one that beleeueth, *Rom.* 10. 4.

Question.

Doth God alwaies graunt these requests vnto vs?

An If

Answere.

If we aske those things that bee according to his will, he heareth vs, 1. *Io.* 5 14. and if wee know that he heareth vs, whatsoeuer we aske, we know that wee haue the petitions that wee desire of him. 1. *Io.* 5. 15. yea if anie man lacke wisedome, let him aske of God, which giueth to all men liberallie and reprocheth no man, and it shalbe giuen him, but let him aske in faith, and wauer not, *Iames*. 1. 5. 6. and therefore vnto him that is able to do exceeding aboundantlie aboue all that we aske or thinke, according to the power that worketh in vs be praise in the church by Christ Iesus, throughout all generations, Amen. *Ephes.* 3. 20.

The former discourse summarilie reduced into foure questions, as followeth.

Question.

WHat is the condition of all men and women by nature?

Answere.

Most miserable, because wee are subiect to that most fearefull punishment of eternall

eternall death and condemnation, which we iustlie merrite and deserue, through sinne and transgression of the lawe of God, wherevnto all without exception, are so wholie bent and fullie inclined, that of our owne corrupt nature, we can doe nothing els but sinne, and rebell against his holie will and commaundements.

Question.

How are we deliuered from this miserable estate, of eternall death and condemnation?

Answere.

By the free mercie of God, through the redemption that is in Christ Iesus, that is, the remission of our sins through his blood, which we apprehend by faith, to the praise of his glorie, and to declare his righteousnes, who freelie without anie woorke or merrit of ours, hath iustified vs in his sonne, so that whosoeuer beleeueth in him shall not perishe, but haue life euerlasting.

Question.

How is this faith, which is a sure perswasion of the loue of God in Christ towards vs, wrought and continued

in

in our hearts?

Answere.

As fayth is not of our selues, but is the free gift of God, so it is wrought (ordinarily) and nourished in vs, who are ordeyned vnto euerlasting life, through the power of the holy spirite, by the ministery of the worde, which therefore is called the ministery of the spirit, wherevnto for the greater ayde of our weakenes, are added two Sacramentes, Baptisme, and the Lords Supper: wherein vnder the visible signes of water, bread and wine, is represented (as it were) to the eyes, and truely exhibited to vs, that beleeue the inestimable grace and fauour of God towards vs, in Christ, who as he hath loued vs, and washed vs from our sinnes in his blood, and receiued vs into his house and family, whereof Baptisme is a sure seale: so doth he feede vs continually after a spirituall maner, by his owne body and blood vnto life euerlasting, whereof the Sacrament of the Lords supper is the signe and sure seale: for the better accomplishment whereof, in the pure and fruitfull administration, both the parts of Sacramentes. The

good order apointed by god, in his church for the good gouernement thereof, commonly called the discipline of the church is so necessarie, that without it, neither of the former meanes of faith, can long endure any where in sinceritie.

Question.

What is nowe then the estate and dutie of so manie of vs, as hauing our sinnes forgiuen in Christ, are freelye iustified, and reconciled to God.

Answere.

Being iustified, that is, counted righteous by faith, (whereby we haue peace toward God, through Christ Iesus) we are also sanctified & made holie in him, that we may shewe forth the vertues of him that hath called vs out of darkenes into his merueilous light, and be made meet, to be partakers of the inheritance of the Saints in light. In respect whereof we are said to be grafted with Christ to the similitude of his death, whereby our old man, which is the bodie of sinne, is crucified with him, as also to the similitude of his resurrection, that being newe creatures in Christ, wee shoulde walke in newnesse of life, commonlie

called

called repentance, which is, a dying to sinne, and a liuing to righteousnes, so that howsoeuer wee are subiect to sinne during this life, yet sinne beare not rule in vs to bring foorth fruit to death: of which begun sanctification, the continuall battell betweene the flesh and the spirite in euery one of vs that beleeue, and the earnest sorrow that we haue for that secrete rebellion of our corrupted nature, which we finde in our selues, is an assured argument, yea the spirite which God hath giuen vs by the which we crie Abba Father, beareth witnesse with our spirit, that we are the sonnes of God, and so to conclude, as wee are most miserable in our selues, so wee are most happie in Christ Iesus, who is giuen to vs of God, to be our wisdome, and righteousnes, and holines, and redemption, and so is all in all things, to whome with the Father, & the Holy ghost, be praise and honor, for euer and euer, Amen.

FINIS.

The same yet more shortlie in other foure questions for the vse of little children.

Question.

WHat is our condition by nature?

Answere.

Altogether sinfull, whereby wee are guiltie of eternal death & condemnatiō,

Question.

Howe are wee deliuered from sinne and condemnation?

Answere.

By the free mercy of GOD, through faith in the bloud of Christ Iesus, without any merit of man or angell.

Question.

What is faith, & how is it obtained?

Answere.

It is a sure perswasion, that God loueth vs for christ his sonnes sake, which is wrought and encreased in our hearts, by the spirit of God, and true ministerie of his woord and Sacramentes, accompanied with the good order of discipline.

Question.

What is craued at our handes, wee being freelie saued after this manner?

Answere.

Answere.

Being quickened through the spirite of Christ, we are to striue continually by praiers, and all other good meanes, to enter in at the strait gate, and so to liue in righteousnes and true holines, all the daies of our life, Amen.

FINIS.

The summe of all, shortlie in the woordes of the text of the Scripture for the more assurance of this doctrine.

BEing dead by sinnes, and (so) the children of wrath by nature, &c. By grace are yee saued through faith, & that not of your selues, it is the gift of God, not of workes, least anie man should boast him seife. For we are his workmanship, created in Christ Iesus vnto good workes, which God hath ordeined that we shold walke in them.

Ephes. 2.